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**The Richland Church :
Early Presbyterianism in
Upper South Carolina.**



By JOHN W. SHELOR

1915

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PREFATORY REMARKS

BY THE AUTHOR

Desirous of perpetuating the early history of Presbyterianism in upper South Carolina—and especially of the Richland Church—and to present it in a compact and regular form, I have attempted to collect some facts and dates which may have historical value to some in subsequent years. I am indebted for much and valued information to Dr. Howe's History of Presbyterianism in South Carolina, first and second volumes, and also to the Session books of the Church now in existence. A part of the record (from its organization to 1858) was lost. What remains fails, in many instances, to have the signature of any one, but is confirmed by coincidents mentioned in Dr. Howe's History. Therefore I shall rely upon these sources for information unless specially mentioned by living witnesses.

Respectfully,

JOHN W. SHIELOR.

INDIANS CEDE TERRITORY.

At the close of the Revolutionary War the Indians, being subdued in this part of the State, and by terms of peace, ceded to South Carolina, in 1777, the territory of Pendleton District, later divided into Anderson and Pickens Districts. Then began the influx of the people from the middle and lower part of the State, which might be termed a northern movement, as the Indians were driven to the verge of the mountains. Settlers followed closely upon their recession.

After a time the Indians were forced to begin their western course, and religion and civilization resumed its western direction in fulfilment of the prophetic announcement of the "Star" in the East.

Prior to 1785 all the Presbyteries of the Carolinas were subject to the supervision of the Synod of New York and Philadelphia. Soon thereafter the Presbytery of the Carolinas was formed (that is, North and South Carolina and a part of Georgia). The first Presbytery of South Carolina was held at Waxhaw, April 11, 1785. In 1789 the Synod of Carolina was formed, embracing North Carolina, South Carolina, Georgia and Alabama and a part of Tennessee. Soon thereafter the Presbytery of South Carolina was divided into the First and Second Presbyteries by a line running along the waters of Broad river through the whole State—the First Presbytery on the east side of the river, and the Second on the west. The Second South Carolina Presbytery has been subdivided until Piedmont Presbytery (on November 9, 1909,) was formed from the South Carolina Presbytery, known so well to all. Piedmont Presbytery occupies the identical boundaries of Old Pendleton District, to wit: Anderson, Oconee and Pickens Districts (now called Counties since the Constitutional Reconstruction Convention in 1868 changed the name to Counties).

The first Church in the territory known now as Piedmont Presbytery was Broadaway, organized March 17, 1788. Good Hope and Roberts were organized April 4, 1789; Hopewell, October 13, 1789, (now called Stone Church); Richmond, April 10, 1787, (now called Carmel). Nazareth or Beavertdam Church was organized on September 12, 1803, by Rev. Andrew Brown. This Church was situated about three miles south of Townville, near the Mahaffey farm, on the road leading to Andersonville by Hatton's Ford, the only possible crossing of the Tugaloo river at that time. Varennes was organized in 1815, but was not received by Presbytery until September 20, 1820. The first communion held was in June of the same year. Sandy Springs was organized October 5, 1832, and was changed to Mount Zion on September 20,

1842. Midway Church was organized October 3, 1833. All of these Churches are in Anderson County.

Bethlehem and Philadelphia (or Ebenezer), in Oconee, were organized in 1790. Bethel, in 1805, was evidently organized upon the ashes of Bethlehem, which I will show later. Westminster was organized in 1834, two miles below Westminster, and afterwards removed to the present site of Westminster. Richland was organized in 1834 and enrolled by South Carolina Presbytery at Midway Church March 22, 1834.

Now allow me to go back and show another phase of this work: Revs. Andrew Brown and I. Newton were directed to labor on the frontier of South Carolina Presbytery two months, the former in South Carolina, the latter in Georgia, at \$16.66 per month. In 1797 we find that Mr. Brown was called to Bethlehem and Philadelphia Churches, on Cane Creek, and in the year 1799 as pastor of both Churches. The organization of Bethlehem and Philadelphia (or Ebenezer) was effected after the last treaty Gen. Pickens made with the Indians on the Cherry Farm, near Clemson, and these old Churches were evidently the forerunners of the Bethel and Ebenezer of later date. Dr. Howe says that Mr. Brown was pastor of both Churches in 1799, and that Philadelphia (or Ebenezer) was dropped from the roll of the South Carolina Presbytery in that year, and we find no further reference to either Church. Tradition says a forest fire destroyed both Churches in 1800, and that Bethel was organized later and built in the locality on the site of an old Church; and there now stands, as evidence of Philadelphia (or Ebenezer), the four corner-stones of an old Church about one-half mile north of the present Ebenezer Church and hard by a graveyard, overgrown by large trees, graves unmarked, and no one knows to-day who were buried there. Dr. Howe says these Churches were built on the Indian land, in the fork of Tugaloo river, on Cane Creek and in another place near Keowee river. Both Churches were built on or near the Indian trail leading from Tamasee to Eighteen-Mile Creek, Three-and-Twenty and Six-and-Twenty Creek, direct to Ninety-Six, and equi-dist-

ant from Cane Creek and Keowee river. In the organization of Ebenezer Church, in 1870, by Rev. John R. Riley, D. D., and others, Dr. Riley proposed the name of Ebenezer for the new Church, giving as his reason therefor that Ebenezer was the name of an old Church that once existed in that locality. For these reasons we are convinced that these old Churches did once exist in that locality, but have passed away with other transitory things.

Reverting to Mr. Brown, we find him near Westminster and Tugaloo river doing missionary work, but effecting no organizations, only sowing the seeds which brought forth Westminster, Richland and Retreat. In 1819 he was sent as a missionary for three months to Alabama, but being so pleased with the conditions there, moved to that State and in the year 1820 died of malarial fever, being cared for by the loving hands of strangers. From 1820 to 1830 there was missionary work done, but not until 1834 do we see the fruits of this labor when we find Richland and Westminster organized with 34 members. The following record of Richland Church is found written up without the author's name signed thereto, but we think it is verified by subsequent records coinciding with statements given in Dr. Howe's History. I give it as I find it, verbatim:

"We, the inhabitants of Pickens District, South Carolina, and living in a country granting toleration to every system of religion not subversive to social order and civil liberty, and having honest and conscientious preferences on this most important of all subjects, have, jointly and severally, agreed to constitute ourselves into a regularly organized Church. We call ourselves Presbyterians, and as such adopt and accept the Confession of Faith of the Presbyterian Church in these United States as embodying the system of faith and practice taught in the Word of God.

"We whose names are subscribed below, entertaining the above views, have met this day to constitute ourselves, and we are by the subscription of our names, hereby solemnly constituted into a religious society by the name of Richland Church.

(Signed): "James O. Lewis, Esq., Mrs. Mary Lewis, Mr. James H. Dendy, Mrs. Elizabeth Dendy, Mrs. Eliza F. DuPre, Mr. Francis Jenkins, Mrs. Mary Jenkins, Miss Sally Jenkins, Mr. John McWhorter, Miss Mary McWhorter, Miss Sally L. McWhorter.

"The object of this constitution is to promote, by all laudable means, the growth of vital piety in our own souls, to encourage, establish and to strengthen each other in our efforts after immortality, and to be instrumental, as far as in us lies, in advancing the Kingdom of our Lord and Master Jesus Christ.

"To this end we propose the erection of a house for public worship, and that this be carried into effect we appoint James O. Lewis, Esq., Richard Harris, Esq., and Rev. Benj. D. DuPre an Executive Committee to take up subscriptions for the above specified object, to select a site for said house; and they are further authorized to employ a workman to build said house forthwith, of such dimensions and after such style as in their wisdom may be deemed expedient and necessary.

"We unanimously call the Rev. B. D. DuPre as Stated Supply to minister to us from Sabbath to Sabbath the unsearchable riches of Christ. (Mr. DuPre signifies his willingness to serve us).

"On motion, Resolved that it is expedient to elect two Ruling Elders, whereupon Francis Jenkins and John McWhorter were unanimously elected to fill this important and sacred office.

"On motion, Resolved that application be made to the Presbytery of South Carolina to take us under their care as a regularly organized Church."

Such application being made, Richland Church was accordingly taken under the care of Presbytery in the year of our Lord 1834, at Midway Church, in Anderson County. This completes the record of the organization. We have no information as to when the house was completed, by whom it was built, or the cost of it. There is no evidence of a deed, but we infer that James H. Dendy gave the land, or at least permission to occupy it, in 1834, but made no deed thereto, and

inasmuch as it was located on the identical plot on which this house now stands, and in proof that he did intend to give it, immediately after his death his beloved wife, Mrs. Elizabeth Dendy, deeded and conveyed "to the following Elders—Francis Jenkins, Rhodum Doyle, Simpson Dickson, Lemuel H. Verner and James McElroy—as Trustees for said Church, and their successors in office, one and one-eighth acres of land," upon condition that she (Mrs. Elizabeth Dendy) should be released from her part of the care and maintenance of the Church. This deed was made June 15, 1850, and recorded in Book "B," page 317. Mrs. Dendy also deeded one acre of land for a graveyard, to H. R. Gaston, Rhodum Doyle, M. S. Stribling and M. B. Dendy, Elders, and their successors in office, October 13, 1871, recorded in Book "P." page 389.

It is stated that the Record Book was lost, and many facts of interest are lost with it. We are unable to find even the author of the above. There is no evidence of the election of a Clerk, but there are many evidences of irregularities from our viewpoint now.

SOME RECOLLECTIONS.

Personally we have some recollections of the old log house, built as provided for above, and, by reason of conversations with Capt. S. K. Dendy, the only surviving son of Elder James H. Dendy, we are enabled to give a general description of the house. The building was at or near the spot where this Church now stands, but stood at right angles to it. It was built of large logs, hewn by axemen. Some logs were from 18 to 24 inches in face surface and the building was covered by riven boards. The house was large and commodious and was approached by a door on the east side and one in the south end; one window on the west side and probably a smaller window over the pulpit; the shutters for windows were made of plank. The pulpit stood in the north end under the small window. I suppose it was six feet long, four feet wide and at least six feet high. The platform was about two feet from the floor, was approached by steps, and the en-

trance closed by a door. There were too long, narrow tables for the communion service. The communicants were required to seat themselves at the table and when served gave place to others. In some of the old Churches "tokens" were used for the communion. The "tokens" were pieces of pewter or other metal about the size of a nickel and were distributed by the pastor and Elders the day before to the communicants and were taken up by an Elder after they were seated at the table before service. Not having a "token" was equivalent to not having on the wedding garment." This was an old custom and resembles very much "restricted" communion. Mr. DuPre served the Church until 1838 or 1839. Elder John McWhorter died during the year 1840 (exact date unknown).

In 1841 Rev. Jos. Hillhouse supplied the Church. On August 8th, 1841, James H. Dendy and Simpson Dickson were elected to the Eldership and ordained and installed over the Church by Mr. Hillhouse, assisted in the service by Rev. John Leland Kennedy. Mr. Kennedy was a most gifted minister and teacher, renowned both for his masterly learning and for his excellencies as a disciplinarian. On January 1, 1842, the roll of the Church comprised three Elders and nineteen members.

Mr. Hillhouse, in addition to supplying Richland and Re-treat as a mission station, acted as missionary in Anderson and Pickens under the authority of Presbytery. Rev. Anthony W. Ross and Rev. T. L. McBride, of Pendleton, who served as a missionary in China for several years, until forced to return on account of ill health; Rev. David Humphreys of Roberts Church, and J. Leland Kennedy frequently assisted in protracted meetings and communion services.

In 1845 the Synod of Georgia was set apart as a Synod, leaving only the State of South Carolina as the Synod of South Carolina.

On July 14, 1846, Elder James H. Dendy fell on sleep. He was one of the original members of this Church, and served the Church as an Elder six years. (In September, 1847, my mother united with this Church and dedicated her

five children to God by baptism. She died a few months later, upon my fifth birthday. My father united with the Church about one year later.) In this year also, being elected to the sacred trust of Ruling Elder, the following officers were ordained and installed on the second Sabbath in April: Rhodum Doyle, Dr. James McElroy and Lemuel H. Verner. This statement is signed by "L. H. Verner as C. S. pro tem."

From 1848 to 1851 we are unable to find any record.

On the 9th of March, 1851, the Session met, and Rev. Wm. McWhorter acted as Moderator. Elders present: Francis Jenkins, Simpson Dickson, Dr. James McElroy, Rhodum Doyle and L. H. Verner. The following persons were dismissed at their own request, to be organized into a Church at Retreat: Elder Simpson Dickson, Mrs. Sabret Dickson, Mrs. Sarah Towers, Mrs. Margaret Fullerton, Mrs. Kittie Lee, Mrs. Mary Bolden, Jos. R. Shelor, Mrs. Rebecca Shelor, Samuel Verner, Mrs. Malinda Verner, Mrs. E. C. S. Verner, Miss Hepsy Terrell and Elder L. H. Verner. The Session appointed Elder L. H. Verner to represent this Church in Presbytery and requested only one delegate from this Church and Retreat if not in conflict with the rules of Presbytery. Rev. Wm. McWhorter supplied the Church from this time for a number of years.

On December 20, 1854, Elder James McElroy, M. D., died at his home at Bounty Land in the 47th year of his life. The following incident occurred at the time of his death: His brother-in-law, Hon. Wm. D. Steele, was in the Legislature in Columbia and hastened home, and upon his arrival found that Dr. McElroy had just died, and, strange to relate, within a few hours he, too, was a corpse in the same house, and both were buried at the Stone Church at the same time.

January 1st, 1858, we find the Eldership reduced to Francis Jenkins and Rhodum Doyle, and two Deacons, M. S. Stribling and M. B. Dendy. These are the first Deacons mentioned. We find no record as to when they were elected. On February 8th Deacons M. S. Stribling and M. B. Dendy were elected Elders and were ordained and installed on the 14th of March the same year; and on September 11, 1858,

Elder M. S. Stribling was elected Clerk of the Session, being the first Clerk duly elected and on record. At this time a communion service was celebrated by Rev. Wm. McWhorter, assisted by Revs. Tyre B. Mauldin, Henry H. Penny, and C. H. Spears, of the Methodist Church, whose influence and power was for good in this community.

During the fall of 1858 Jesse W. Stribling, a son of Wm. H. Stribling, and a member of this Church, a devout and consecrated young man, died of brain fever after a few days' illness. He was in school under the tutelage of Rev. J. Leland Kennedy, preparing himself for the ministry.

On August 14, 1859, a communion service was held, beginning on Friday before, by the pastor, Rev. McWhorter, assisted by Revs. D. C. Boggs and S. S. Gaillard. Mr. Gaillard was sent by Presbytery throughout its bounds to encourage the establishment of permanent pastors and charges in the Presbytery. This was the first introduction of the subject of permanent pastorages in this Presbytery. Mr. Gaillard was an able and forceful speaker and presented the subject matter so that we see now the beneficial effects of his work.

The death of that venerable and saintly Elder, Francis Jenkins, which occurred in this year (exact date not given) deserves more than a passing notice. Aged 86 years, he was gathered to his fathers as a shock of corn, ripe for the harvest. He was a member of the Church 65 years and an Elder 60 years, and was beloved and respected by all who knew him.

At this time the consideration of a new Church laid hold upon the people, and a subscription was circulated for the purpose of building a new house, the subscription to be payable upon the completion of the Church. The noble response given by members of every denomination in the county, and by the business men also, and the liberal contribution of her own members, enabled the Committee, consisting of M. S. Stribling, (Chairman,) H. R. Gaston, John M. Gillison, M. B. Dendy and E. P. Verner, as a Building Committee, to enter into a written agreement with Thomas and William Bibb as contractors on March 15, 1860, to undertake and

build the house. The conditions were that they were to complete the house by September 1st, which their energy, perseverance and faithfulness enabled them to do. The following prsons, living in various parts of the District, gave of their substance liberally:

LIST OF CONTRIBUTORS.

Elizabeth Dendy, Mary S. Dendy, Thos. H. Dendy, Samuel K. Dendy, Marshall B. Dendy, Rev. Tyre B. Mauldin, Wm. H. Dendy, G. A. Penny, M. S. Stribling, H. R. Gaston, Simpson Dickson, L. H. Verner, Rev. W. McWhorter, Margaret Steele, M. S. McElroy, Grafton Jenkins, B. W. Burns, D. D. Verner, John M. Gillison, J. R. Shelor, E. P. Verner, J. H. Stribling, James Jenkins, James Johns, S. H. Johns, Geo. W. Phillips, E. P. Foster, Sarah F. Foster, R. J. Ward, Jos. J. Norton, Miles M. Norton, J. W. L. Cary, J. R. Neal, D. Biemann, Robt. A. Thompson, Samuel Reid, J. R. Hester, W. T. Bearden, Sarah Abbott, John Bearden, Thomas Brooks, W. T. Holland, Rev. W. H. Penny, J. B. McGuffin, John Dalton, J. E. Hagood, Alex. Armstrong, David Hull, D. N. Holcombe, Wm. H. Stribling, Oliver Martin, Waddy Jaynes, J. L. Shanklin, P. J. Miller, D. E. Smithson, L. P. Johnson, Alex. Ramsay, S. J. Verner, O. M. Doyle, R. Doyle, Thos. M. Stribling, R. A. Hawthorne, Jos. Burnett, Susan A. Doyle, A. M. Carpenter, G. A. Taylor, George R. Cherry, Mary McWhorter, Sally L. McWhorter, J. C. McDonald, Thos. J. Hall, B. Rhett, T. H. Stribling, Waddy Jaynes (labor), D. W. Allen, Thos. M. McElroy, Mary H. Johnston, W. W. Stribling, Wm. Dickson, T. H. Jones, Wm. Steele, N. J. F. Perry, Robert Maxwell, Wm. G. Grisham, J. H. Zimmerman, Whitner Kilpatrick, Sarah Ledbetter, Rhodum Doyle, J. Overton Lewis, Warren Perry.

The Committee met most of their indebtedness in the fall and finished the whole April 27, 1861, as evidenced by the following receipt:

“Rec’d of M. S. Stribling, Chairman of Richland Church Building Committee, eight hundred and twenty-three and

48-100 dollars, principal and interest, in payment of a contract for the above named Church. Signed:

“William and Thomas Bibb, Contractors.

“April 27, 1861.”

The house itself speaks for the workmanship of the contractors. It was intended by the Committee to be a plain, neat and substantial building without ornamentation, and the test of time has shown the wisdom of the Committee in their plans and the faithfulness of the contractors in executing them.

The old house was sold to William Jaynes for \$14.25, and this amount was applied to payment on the new building.

The new Church building, being completed on September 22, 1860, was solemnly dedicated to God and His service. The dedication sermon was delivered by Rev. S. S. Gaillard on Saturday. Revs. Wm. P. Grady, D. C. Boggs and the pastor, Rev. Wm. McWhorter, were present and participated in the service.

This year was no doubt the most propitious year of the Church, but beneath the horizon were clouds and rumors of war, which in a few short months broke loose with all its fury, and soon the flower and youth of our beloved South were devoured by the horrible passions of war. We shall not attempt to describe the varied vicissitudes of the war, but leave that to others who have written much for the edification of our people.

In 1862 we note the presence of Rev. Jos. B. Hillhouse, son of the former pastor of this Church. We remember him as a learned and eloquent minister and very sociable in the homes of his people. We have also met two of his sons in the ministry, making three generations of ministers succeeding each other, affirming the law of hereditary influence upon God's people.

In 1863 the reception of Mrs. Elizabeth Hughs, (who passed from death to everlasting life a little over one year ago,) by letter from Tugaloo Church, deserves special mention. When she presented herself she brought up to the

House of God her eight children, made fatherless by the cruel pangs of war, and there dedicated them to the service of God by baptism.

A communion service on April 10, 1864, was marked by the presence of a large number of women and very, very few men. A number of soldiers professing faith in Christ, and desiring to unite with the home Church, and not being able to be present in person, sent certificates of examination of their faith in Christ and their desire to unite with God's chosen people, signed by the Chaplains of their different commands, and requesting to be received into the communion of the Church. Those who were thus received were John N. Doyle, Thos. A. McElroy, Thomas Dendy and Thos. J. Hall. Stiles P. Dendy, being home on furlough, united with the Church.

Rev. Wm. P. Grady was called to supply the Church in March, 1865. On April 22, 1866, H. R. Gaston and Thos. J. Hall were elected Elders and Thos. H. Dendy as Deacon. On the 24th day of June the above officers-elect were ordained and installed.

At the spring meeting (1869) Mr. Grady retired from the service of the Church. In the fall of this year Rev. McNeil Turner entered the Church as Supply and labored about one year. In September, 1869, Elder M. B. Dendy resigned the Clerkship and Elder H. R. Gaston assumed the work, and after serving about one year, Elder J. T. Hall was elected to serve as Clerk of Session.

About January 1, 1871, Rev. E. F. Hyde began to serve the Church as Supply. In August of the same year an advance step was taken for the spiritual interest of the Church. The whole membership of the Church was divided into groups or sections and an Elder was assigned to each group. We think this a very commendable way of strengthening the stakes and lengthening the cords of the Church. The labors of Rev. Hyde were signalized by a marked degree of success throughout. He served the Church until January 1, 1874. After three score and ten years of useful service he died at his home in Anderson County October 22, 1884, and

was buried at Roberts Church. From a beautiful tribute to his memory by Rev. T. C. Ligon we quote the concluding paragraph:

"Brother Hyde was eminently a godly man. His whole life was a manifestation of sincere piety. For more than fifty years he was a professor of the religion of Jesus Christ, and for more than forty years a preacher of the Gospel, and yet never was there a blight on his Christian character. He was modest, gentle and unassuming in society and among his brethren; was an earnest and instructive preacher of the Gospel, and in private conversation was especially entertaining. To know him well was to love and appreciate him most. His faith was strong and his end was peace. The Master called him, and there is every reason to believe that his spirit is in Glory."

We notice here the presence of Dr. James L. Martin with us. He was Chairman of Foreign Missions in the Presbytery. He did his work well, and the Presbytery is indebted to him for much of the missionary spirit to-day.

The Church was supplied by Rev. Wm. McWhorter and others, as they could be obtained for special service, until 1877.

On October 26, 1875, the following persons were dismissed by letter for the formation of Seneca Church, viz.: Thos. A. McElroy, Mrs. R. J. McElroy, Miss M. E. McElroy, Mrs. M. E. Bibb, Mrs. M. E. Myers and Mrs. Lou Christian.

On February 11, 1877, a congregational meeting was called to consider the importance and necessity of organizing a Sabbath School. It appears that after the spring meeting of Presbytery of this year, Rev. S. L. Morris began to labor with us. On April 1, 1879, the first statistical report was recorded as follows: Four Elders; two Deacons; added communicants for the year, 12; total, 67; non-communicants, 36; children in Sabbath School, 40. Financial: Sustentation, \$2; evangelistic, \$1; invalid fund, \$1.50; Foreign Missions, \$1.45; education, \$7.25; publication, \$1.50; Presbyterial, \$8.50; pastor's salary, \$104. In perusing this re-

port it is interesting to compare it with what we are doing to-day.

The Legislature of South Carolina, at its regular session of 1878, by a Special Act, issued a charter to the Church. Elders M. S. Stribling, M. B. Dendy, J. L. Davis and John B. Pickett were named as the incorporators.

On December 25, 1879, Mrs. Elizabeth Dendy departed this life. She was one of the original members of this Church and was the last survivor of the noble women who entered the organization of the Church in 1834.

On May 8, 1881, J. J. Davis and J. B. Pickett were elected Elders and S. K. Dendy, Jr., and M. T. Hughs as Deacons. They were ordained and installed in the order mentioned. These officers were evidently elected on the fourth Sabbath of April, but it is not so stated in the record.

On the 23d of April, 1882, Rev. S. L. Morris filled his last appointment as Supply. He was also Superintendent of the Sunday School, to which place Elder J. J. Davis was unanimously chosen.

On June 25, 1882, the following members were dismissed to enter into the organization of the Westminster Church: Elder H. R. Gaston, Mrs. Mary J. Gaston, Misses M. A. and H. M. Gaston, W. S. Gaston, J. L. Hudgens, Mrs. L. E. Hudgens, D. S. Hull, Mrs. R. C. Hall, Miss Susan Steele, Miss Scott Steele, Miss L. Alice Steele and Mrs. Laura Zimmerman. (This is the third colony this mother Church has sent out). The Presbytery of South Carolina met with this Church for the first time in September of this year.

AN OLD LANDMARK.

Let us now turn our attention for a few moments to one of the old landmarks of Presbyterianism in Oconee County, Rev. Wm. McWhorter, who died in his 73d year at his residence near Retreat Church on February 9, 1884. He was born near Bethel Church in 1811, was baptized in that Church in infancy and trained by pious and zealous parents, and when about 16 years of age formally united with the Church and determined to enter the ministry. In order to

complete his education he rode on horseback to Philadelphia, Pa., to enter college there. Failing health compelled him to return to the more genial climate of his home-land, and he completed his education in the University of Georgia. He did not attend the Seminary, it appears, but studied theology under Rev. Wm. H. Barr, D. D., of Abbeville, S. C. He was received into South Carolina Presbytery in 1836 and licensed to preach by that body in 1837, at Greenville Church, Abbeville County. He preached his first sermon after licensure at Bethel Church (the place of his birth) in 1837. Therefore he was the first Presbyterian minister that was born and raised in Old Pickens District. He was ever faithful, and presented the truths of the Gospel with force and power. He was very eloquent; his oratorical powers excellent. He was sociable in his nature, very fond of children, instructive and entertaining in the home; a good citizen, kind neighbor; a model husband, a kind and indulgent father, and squared his daily conduct by his religious convictions of truth and righteousness. When he saw that his days were numbered and that God would soon call him home he quietly laid down his armor, put his house in order, wrapped his mantle about him, folded his arms as in sleep, and now awaits "the resurrection of the just made perfect in righteousness."

We see no evidence of any Supply from this date until June 8, 1884, when Rev. J. McL. Seabrook began his labors with us. On September 14, 1884, Elder M. B. Dendy resigned the Clerkship and Elder J. B. Pickett was elected to succeed him. In April, 1888, Mr. Seabrook declined to serve, and this left the Church vacant until February, 1889, when Rev. I. P. Marion began to minister to us. He continued until April, 1890.

Elder Thos. J. Hall departed this life on April 20, 1889, and Elder M. S. Stribling passed to his reward on May 3, 1890.

Rev. G. L. Cook supplied the Church for a few months in the fall of the year, and on February 1st, 1891, Rev. T. C. Ligon entered upon the service of the Church.

On the 15th of March Elder O. M. Doyle, M. D., was received from Seneca Church by letter and installed as an Elder of this Church. (No evidence of his election is recorded). At the same time Wm. H. Hughs was ordained and installed as Elder, and J. J. Ballenger, J. P. Stribling and W. H. Barron as Deacons. On the 7th of June the Session resolved to hold monthly meetings of Elders and Deacons. Elder J. B. Pickett resigned his Clerkship and Elder W. H. Hughs was elected in his stead on July 5, 1891.

On September 6th Rev. T. C. Ligon was called to the full pastorate of the Church, and was regularly installed on the third Sabbath in September. Rev. J. S. Cozby, D. D., preached the sermon and charged the pastor, and Rev. R. C. Ligon charged the congregation. This pastorate continued till April 15, 1895, when it was formally dissolved. In July of the same year Rev. G. G. Mayes was secured as Stated Supply. On October 6, 1897, Dr. O. M. Doyle (Elder) was suddenly called from his earthly labors. The services of Mr. Mayes were terminated at the spring meeting of Presbytery, 1897.

Rev. R. L. Rogers began to serve the Church soon thereafter. On January 15, 1899, a congregational meeting was called to elect two Elders and two Deacons, and (owing, I suppose, to the enforced absence of the regular Clerk of Session,) no evidence of the election was noted, but on April 2, 1899, J. J. Ballenger and J. P. Stribling were ordained and installed as Elders, and J. D. McMahan and J. E. Pickett were ordained and installed as Deacons.

On April 8, 1899, Deacon T. H. Dendy departed this life. J. P. Stribling was elected to serve as Clerk of Session during the absence of the regular Clerk.

THE NEW CENTURY.

We now enter a new century, and in order to compare the progress our Church has made since the first sessional report, recorded in 1879, to this date, April 8, 1900, we append the annual report sent up to Presbytery: Elders 6, Deacons 3; communicants added during the year 2; total communicants

98; adult baptisms 3, infants 2. Baptized non-communicants not reported, but in 1895 were reported 50. Officers and teachers in Sunday School 7, students 60. Financial: Foreign Missions \$21.05; Assembly Home Missions \$1.13; Local Home Missions \$5.58; colored evangelistic fund \$1.49; relief \$2.25; educational \$7; publication \$1.52; Presbyterial \$18.50; pastor's salary \$178; miscellaneous \$11. Total, \$258.65. Nothing marred the progress of the Church in 1901-02, Mr. Rogers still faithfully pleading with and for his people. On July 19, 1905, Rev. Robert Lee Rogers "exchanged the Cross for the Crown" at 10 o'clock A. M., in the Manse at Walhalla, in the 36th year of his life. He had been ordained and installed about eight years before that date by the Presbytery of South Carolina as pastor of Walhalla Church and later over Richland Church for one-half of his time. In the memorial service in Presbytery, by Rev. J. G. Law, he says:

"Our brother was abundant in labors and made full proof of his ministry. He was a safe, sound, conservative, instructive, evangelistic preacher of the Word. He was fruitful in the salvation of souls. More than 120 souls were added to the Churches of his charge, besides others that were gathered into the Kingdom during the protracted meetings, where he freely and cheerfully gave his services. He was loyal to the principles of the Presbyterian Church and enjoyed the esteem, love and confidence of his brethren. He was a high-toned Christian gentleman, and his beautiful life was a benediction to the community."

The funeral service was conducted in the Presbyterian Church at Walhalla by Rev. J. G. Law, assisted by Revs. M. R. Kirkpatrick, W. F. Strickland and J. J. Harrell, of the Presbyterian Church; Revs. E. S. Jones, C. D. Mann and W. M. Hardin, of the M. E. Church, South, and Rev. H. C. Grossman, of the Lutheran Church, from the text, "And when the Chief Shepherd shall appear, ye shall receive a Crown of Glory that fadeth not away." (I Peter 5:4).

There was an interval of about one year without any regular Supply, but on the 23d of September, 1906, a congrega-

tional meeting, previously announced, elected Rev. L. W. Brown. The proper arrangements were made to sign the call and it was placed in his hands. While there is no record of his acceptance or his installation by Presbytery, we find him, on October 6, 1906, at work with the Session and Church.

On February 10, 1908, a congregational meeting was ordered for the purpose of electing two new Deacons, and on that day R. W. Davis and G. W. Ballenger were duly elected, but I am unable to find the date of their ordination and installation.

In the year 1896 there was organized a Laides' Aid Society, but I see no other reference thereto after organization. In the spring of 1908, during Mr. Brown's ministry, a Woman's Missionary and Aid Society was formed with twenty members, and they are at this time actively at work.

On June 7, 1908, a congregational meeting was held to receive the resignation of Mr. Brown and a Commissioner was appointed and instructed to concur with him in requesting Presbytery to dissolve the pastoral relation, which was accordingly done. The Church was vacant, with occasional services, until April 11, 1909, when Rev. G. M. Wilcox was duly elected pastor for one-half of his time. A regular call was sent up to Presbytery, and on June 20, 1909, Rev. Mr. Wilcox was duly installed pastor. There were present Rev. John G. Law, Rev. M. E. Peabody and M. S. Stribling. (Order of exercises not stated). Deacon J. E. Pickett was dismissed to Seneca in January, 1909.

PIEDMONT PRESBYTERY.

The organization of Piedmont Presbytery occurs as follows:

"Pursuant to the following order of the Synod of South Carolina, taken in session at Charleston, S. C., October 22, 1909, the Synod approves the action of South Carolina Presbytery in the matter of division of that Presbytery, and that Synod order the setting apart of the congregations and ministers of South Carolina Presbytery located in Oconee, Pick-

ens and Anderson Counties of South Carolina as a separate Presbytery of the Synod of South Carolina. That the Synod orders the ministers now living in Oconee, Pickens and Anderson, members of South Carolina Presbytery, and the Elders appointed by the Presbyterian congregations in the same counties to meet in the Presbyterian Church at Seneca, S. C., on the 9th day of November, 1909, at 7.30 P. M., and the Rev. John G. Law, D. D., be appointed to preach a sermon, and, acting as Moderator at the same time and place, to organize a new Presbytery.

“Henry Alexander White, Chairman.”

The following ministers and Elders from the different Churches were present:

Rev. W. S. Hamiter, Rev. John G. Law, D. D., Rev. T. C. Ligon, Rev. M. R. Kirkpatrick, Rev. W. H. Mills, Rev. J. C. Bailey, Jr., Rev. David Lander, Rev. Bunyan McLeod, Rev. I. E. Wallace, Rev. A. E. Atkins, Rev. M. E. Peabody, Rev. G. M. Wilcox.

Elders—M. L. Reid, Good Hope; G. M. Green, Honea Path; J. T. Reid, Fairview; R. R. Milam, Mount Zion; E. A. Hines, Seneca; R. E. Thompson, Flat Rock; W. T. Harrison, Anderson (First); G. N. C. Boleman, Anderson (Central); Hale Houston, Fort Hill; W. A. Boggs, Liberty; S. D. Steward, Carmel; J. S. McCall, Central; J. E. Hagood, Easley; Wm. McMahan, Mount Pleasant; John D. Bonner, Pelzer; C. J. Boggs, Pendleton; W. P. Anderson, Westminster; H. E. Thompson, Fair Play; John W. Shelor, Retreat; W. L. Verner, Walhalla; M. B. Dendy, Richland; T. M. Kelley, Bethel.

The twelve ministers and twenty-two Elders above named met in conformity with the order of Synod. Rev. John G. Law, D. D., preached the sermon, and the Presbytery was constituted by prayer by Dr. Law. He was elected Moderator and Rev. B. McLeod Temporary Clerk. The Presbytery was named “Piedmont,” and Rev. Wm. H. Mills was chosen as Stated Clerk. Thus the Presbytery began under the most favorable conditions.

On January 8, 1910, Deacon M. T. Hughes was, at his own request, dismissed to Walhalla Church.

On the 18th of March, 1910, the Session adopted the "Budget Plan" for collecting and distributing the finances and decided to elect two additional Deacons. On April 3d E. C. DuBose and W. D. Wright were elected, ordained and installed as such on May 1st, 1910.

We note the presence at different times of Revs. M. R. Kirkpatrick, J. J. Harrell, M. E. Peabody and H. A. Knox, all of whom we were delighted to have with us.

On March 3, 1911, Rev. G. M. Wilcox gave notice of accepting the full charge of Walhalla Church, and this being concurred in, necessitated Richland Church seeking other connections.

On the 3d of March Elder J. J. Davis departed this life, and on the 21st of April Marshall B. Dendy was called to his reward. Two other Elders had fulfilled their allotted tasks and were called to higher service.

Dr. John G. Law supplied the Church from June 4, 1911, until April 12, 1912.

On December 2, 1911, Deacon E. C. DuBose fell on sleep in Jesus.

Mr. F. D. Vaughn was secured and received into this Presbytery on the 16th of May, 1912, and after some delay he was ordained to the full ministry and installed as pastor of this Church by Rev. M. R. Kirkpatrick, Rev. R. L. Greer and Elder John Todd.

On November 30, 1911, Elder J. B. Pickett passed suddenly from death unto everlasting life.

On December 15, 1912, a congregational meeting was called to meet on the third Sabbath in January, 1913, to elect three Elders and two or more Deacons. On January 19, Deacons J. D. McMahan, R. M. Davis and Elder John W. Shelor were elected Elders, and J. R. Wright, Lowell Smith, Charles DuBose and Deacon D. Ryland Shelor as Deacons, and were duly ordained and installed, except that Elder Shelor and Deacon D. R. Shelor were only installed.

On April 6, 1913, a congregational meeting was called for

the purpose of uniting with Pastor Vaughn in asking Presbytery to dissolve the pastoral relations between himself and the Church, the Church agreeing thereto. Presbytery consented to the dissolution. Immediate steps were taken to secure another pastor. Arrangements were made with Seneca Church to unite and call a pastor, and on the 25th of May, 1913, all requirements being complied with, a unanimous call was made for the services of Rev. I. E. Wallace for one-half of his time, Seneca taking the other half. The call having been placed in his hands and accepted, he was duly installed pastor of this Church on the 26th day of June. Rev. G. M. Wilcox preached the sermon and Rev. J. G. Law, D. D., charged the pastor, and Elder J. E. Boggs charged the people.

On the 26th of July the Sabbath School decided to undertake (the Session concurring) the support of one orphan in the Thornwell Orphanage. The cost of maintenance amounts to \$60.00 per year. Elder J. J. Ballenger generously proposed to give one-half of the amount and the Sunday School the other half, which arrangement is being carried out each month.

DR. JOHN G. LAW.

We cannot close this sketch without reference to Rev. John G. Law, D. D., who has ever been zealous for our interests, assisting in communion and protracted services, in one of which he received ten precious souls into the Church. Always ready to serve God and his fellow-man in any and every capacity, he has given comfort to the sorrowful, and joy and peace to the bereaved. He has at all times, when we have been without a pastor, given us freely and cheerfully of his services. He has never closed a sermon without an invitation to come to Jesus. May he be spared yet many years of usefulness to us.

This brings us up to the 1st of July, 1914. Allow me to sum up the results of our labors.

We have sent out from the Church six candidates for the ministry, all of whom are now actively engaged in the full

work of the ministry except one—Jesse W. Stribling—who died in preparation for the work. The five are Revs. Jos. T. Dendy, Bruce Doyle and T. McKnight Stribling, of the Presbyterian Church; Hollis Alexander Whitten, of the M. E. Church, South, and J. Plummer Dendy, of the Baptist Church. There are many others who have moved into new fields and become Elders and Deacons in the Church, and there is an innumerable host of teachers, male and female, who have left their impress upon their pupils.

We have now in active work Rev. I. E. Wallace as pastor. We have six Elders, namely, Wm. H. Hughs, J. J. Ballenger, J. P. Stribling, J. D. McMahan, R. M. Davis and John W. Shelor, and six Deacons—J. R. Wright, Duncan Wright, G. W. Ballenger, Lowell Smith, Charles DuBose and D. Ryland Shelor. The Trustees of the Church Property are the Elders and their successors in office. Members 114; Clerk of Session, Wm. H. Hughs; officers and teachers of Sunday School 7; Wm. H. Hughs, Superintendent; James R. Wright, Assistant Superintendent; pupils on roll, 127; cradle roll, 15. Ladies' Missionary and Aid Society, Mrs. S. N. Hughs, President; Miss Carrie Smith, Secretary and Treasurer.

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